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struggle in England, for example, is brilliantly suggestive. It is to be regretted, however, that he has not only exaggerated the importance of England, but also has too often assumed, particularly in matters economic, that what was true of England was true of Europe at large. His whole discussion of economic life is indeed very unsatisfactory. It hardly ever carries him below the level of the bourgeoisie. Of the great movements which determined the destiny of millions of humbler folk, like the enclosure movement in eighteenth-century England, or the development of serfdom in eighteenth-century Russia, he has hardly a word. Naturally he could not cover everything in the space at his command, but he might well have asked himself whether matters like these were not after all more significant than the details of explorations in the new world or of dynastic rivalries in the old. Quite possibly the question never suggested itself to him.

His point of view in general belongs to the time before the common lot of the common man commanded much attention from respectable historians. Most of us find ourselves spinning around on a world in which the poor man looms larger than the rich man, the untutored many than the learned few; in which trade unions are more effective than learned societies, capitalists more powerful than princes, and class conflicts more menacing than dynastic rivalries. But the modern world which Professor Abbott had before him when he undertook to disclose its foundations was evidently not this one.

CONYERS READ

PHILADELPHIA, PA.

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*Democracy and Assimilation.* By JULIUS DRACHSLER, New York: Macmillan Co. Pp. xii+275.

Professor Drachsler has undertaken to present what he calls a "synthetic" theory of immigration. The two views now current which he regards as having any scientific basis, (1) that of the economist who holds immigration as primarily and essentially an economic problem, and (2) that of the sociologist who sees it as above all a racial and cultural one, he attempts to relate.

An immigration policy should in Professor Drachsler's opinion provide for scientific selection, distribution, and incorporation. All three of these he points out have an economic, as well as an educational or cultural aspect. It is the problem of "incorporation"—the word assimilation used in the title of the book is generally avoided in the discussion—that is Professor Drachsler's theme and which he regards as

determining in the last analysis what the public policy with reference to the other two should be.

Part II of the book is devoted to a very interesting discussion of incorporation through intermarriage. To determine the facts on this subject he has analyzed 100,000 marriage records in Bronx and Manhattan, New York City, for the five-year period between 1908 and 1912. If the New York City figures are typical—and, as Professor Drachsler points out, intermarriage is probably more frequent in smaller communities—out of every 100 marriages 14 are intermarriages between different ethnic groups. Among persons of the first generation (residence in the United States) the intermarriage ratio is 11, while in the second generation it is 32 per hundred marriages. This material taken from the marriage records is further analyzed by sex and nationality.

Professor Drachsler is interested in the fusion that is, or should be, going on from a sociological rather than a biological standpoint. While the "biologic products" of these unions will, he points out, "in all probability be of virile stock," this will not necessarily mean improved cultural standards. Intermarriage, he finds, usually takes place in mediocre culture groups in which there is little cultural self-consciousness. The result is, in his opinion, not so much a deterioration of cultural life as little or none—"a drab outlook upon life."

As a sociologist he recognizes other dangers which come from a too rapid abandoning of respect for old cultural traditions. He therefore finds justification for adopting a policy encouraging the cultural consciousness of the immigrant groups. While in his opinion such a policy may delay actual fusion, amalgamation he regards as sure to take place eventually, and if the immigrant heritages are saved by delay, fusion will take place on a progressively higher cultural plane.

Professor Drachsler favors a cultural as well as a political and industrial democracy in the United States. This would mean not merely toleration on our part of different cultural contributions, but an acceptance of social harmony rather than social uniformity as an ideal.

Professor Drachsler's argument and conclusions are not new. They are, however, better set forth than in any other discussion on this subject, and the facts he presents with reference to intermarriage, apart from the use he makes of them in the discussion, are in themselves interesting and valuable. The book will doubtless remain for some time a standard discussion of this subject.

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